Beaumont de Perefixe
A Fr. Wrayham 1688

COLLECTION

OF SOME

Brave ACTIONS

AND

Memorable SAYINGS

OF

King *Henry* the Great.

Writ in *French* by the Biſhop of *Rodez*, as a Supplement to the Hiſtory of that King, formerly publiſh'd by the ſame Author.

Done into Engliſh.

Licenſed, *June* 6. 1688.

LONDON,

Printed for *Abel Roper* at the *Bell* over againſt the *Middle Temple-Gate*, near *Temple-Bar*, 1688.

1902.cc.4.

Beaumont de Perefixe

A Fr. Wrangham 1846

COLLECTION

OF SOME

Brave ACTIONS

AND

Memorable SAYINGS

OF

King *Henry* the Great.

Writ in *French* by the Biſhop of *Rodez*, as a Supplement to the Hiſtory of that King, formerly publiſh'd by the ſame Author.

Done into Engliſh.

Licenſed, *June* 6. 1688.

LONDON,

Printed for *Abel Roper* at the *Bell* over againſt the *Middle Temple-Gate*, near *Temple-Bar*, 1688.

BRITISH MUSEUM

Advertiſement.

THE Glorious Name of *Henry the Great* is ſufficient to recommend to the the Public any thing concerning him. Nor is it the leaſt of thoſe Glories which Crown his Memory, that not only the moſt Chriſtian King now reigning in *France* is his Grandſon, but alſo our own moſt Gracions Sovereign King *James* II. whoſe true and lively Character we may read in what is here ſaid of his Grand-

father King *Henry* IV. This Collection of that famous Prince's Words and Actions I find Printed at the end of the French Edition of his Life, and writ by the ſame Author, *Hardovin de Pereſixe*, Biſhop of *Rodez*; tho it ſeems it has not been hitherto rendred into our Language. Certainly the Remarks here collected are worthy the Applauſe of all Nations, and the Imitation of the greateſt and braveſt of Men. As he was not inferiour (except only in time) to the beſt of thoſe Heroes of Antiquity, whoſe Actions and Sayings

Sayings *Plutarch* hath with great Induſtry collected, ſo are theſe Particulars of his Life no leſs worthy of Obſervation. But I will detain the Reader no longer from peruſing the Author, premiſing only, that the Biſhop of *Rodez* was formerly Preceptor to his Preſent Majeſty of *France*, King *Lewis* XIV, and the occaſion of his making theſe Collections, he hath ſufficiently ſet forth in his Epiſtle Dedicatory to that King, as follows.

TO THE KING.

SIRE,

WHEN I observed your Majesties Care and Delight in reading the Summary of the Life of Henry the Great *to have given your Majesty some Satisfaction, and caused so great Joy in all* France, *who saw her King follow such glorious Examples, I thought my self obliged to add thereunto this little Collection, which*

which I have made of the braveſt Actions, and the moſt memorable Sayings of that Auguſt Monarch; That ſo the Picture which I have already preſented to your Majeſty may appear more finiſht and perfect. In effect, Sire, *theſe particulars do repreſent the Interior of his Soul, and expreſs his Genius and his Inclinations more lively than all that has been ſaid in the moſt glorious part of his Hiſtory; and diſcovering to us the bottom of his Heart and Spirit, they at the ſame time make us ſee that this generous Prince was ſuch within, as he appeared without; and that he was not at*

all

all like thoſe who have nothing good but the Exterior, and who diſguiſe dangerous Vices under beautiful Appearances. But, Sire, *it muſt neceſſarily be acknowledged, that you have made a much better Picture of him in your Perſon and Conduct, beyond the performance of all the Pencils and Pens of the World. Further let me add, that in regard your Majeſty is not diſpleaſed that I have the Honour to be near your Perſon, and that thereby I have the Joy to ſee ſuch great and glorious Actions at ſo little diſtance, I find my ſelf engaged to commit them to writing, that ſo I may one day*

atteſt

atteſt them to all Europe, *and to Poſterity. I believe that when the Public ſhall ſee the Hiſtory which I deſign to give them, they will confeſs, that the Parallel of your Majeſty with* Henry the Great *will be moſt juſt, and that even the Glory of the Grandfather will receive new Splendor from that of his Grandſon. I ſhall be at no trouble to invent any Artifice, or falſe Ornaments, to embeliſh the Work: I ſhall not need to employ therein any thing but Candour, and the ſimple Truth; and if I have any Reproach to fear, it will be that I have ſaid leſs than Renown it ſelf has publiſht.*

liſht. In effect, Sire, *ſeeing that ſo noble Ayr, and that profound Wiſdom with which your Majeſty proceeds, I dare boldly, and without Flattery fore-tell, that your Heroic Vertues will in a little time ſurpaſs thoſe of* Auguſtus, *of* Charlemagne, *and of* Henry the Great; *and I hope alſo that, the Favours of Heaven continuing, I ſhall ſee your Glory and your Poſterity to equal the Deſires which I daily make with that Zeal which ought to appear in,*

SIRE

Of your Majeſty,

The moſt humble, moſt obedient, moſt faithful, and moſt obliged Servant and Subject,

Hardovin B. of *Rodez.*

A COLLECTION OF CERTAIN Brave ACTIONS AND Memorable SAYINGS OF King *Henry* the Great.

IT would be a Task mighty painful, and without end, to him who aims to expreſs every thing that's Brave in the Life of *Henry the Great.* More than Fifty Hiſtorians, and above Five Hun-

Panegyriſts, Poets, and Orators have endeavour'd it, and yet have not expreſt half what the Subject affords. Amidſt ſo great variety, we collect here ſome Flowers, not the moſt beautiful, perhaps, but however, ſuch as pleaſe beſt; and we will put them together without Art and Order; the Confuſion of pleaſing Objects having its proper Beauty as well as the beſt Method.

Some have obſerv'd that this Great King excell'd the Emperor *Auguſtus* in Goodneſs and Mercy; and that, like him, after a long Inteſtine War, he cloſed up the Wounds of the State, allay'd the Tempeſt that diſturb'd it, and reſtor'd the Force of the Laws, the Authority of the Magiſtrate, and the Diſcipline of his Soldiers.

Many

Many alſo have compared the begining of his Reign to that of *David* for the great Revolutions that exercis'd his Courage: The Middle, to that of *Solomon* for the Order and Beauty of his Government, and for the Plenty and Riches which he procured to his Kingdom: And his mournful End to that of *Joſias*. Three of the beſt and moſt religious Kings that ever Govern'd God's People.

Others have put him in parallel with *Cyrus*, the Founder of the *Perſian* Empire; with *Alexander* the Great, with the Emperors *Conſtantine* I. *Charlemagne*, *Otho*, and *Henry* IV. Certain it is, there is not one of theſe Princes to whom he may not be equall'd, and, perhaps, in ſome particulars he much excells.

It is a curious Obſervation, that never any Prince arriv'd to the Succeſſion of a Crown, at ſo great a diſtance from it; nor ever ſaw ſo many Princes of the Blood die before him. But it is a more important Remarque, that never King of *France* united ſo many fair Poſſeſſions into his Dominion as he. He only, brought more Additions to the Crown, than *Philip de Valois*, *Lewis* XII. and *Francis* I. who all, like him, were of the collateral Line.

He annext that part which was left him of the Kingdom of *Navarre*, the Soveraignty of *Bearn*, the Dutchies of *Alanſon*, *Vendoſme*, *Albert*, *Beaumont*, *Vicomte*, I know not how many rich Counties, *Foix*, *Armagnac*, *Bigorre*, *Rovergue*, *Perigord*, *la Fere*, *Marle*, *Soiſſons*, *Limoges*

moges, *Converſan*, and ſo many other Lands, that to name them would be troubleſom.

It is eaſie to ſay what was the moſt prevailing Paſſion of this Prince, but not which was the greateſt of his Vertues; for he had them almoſt all in the higheſt degree. As to his Courage and Warlike Vertue, it would be peradventure impoſſible to find any Sovereign Prince, nay even any Captain, who ever ſhewed it on ſo many occaſions. It is reported of the Emperor *Henry* IV. that he had been in Threeſcore and Two Battels, or eminent Combats; but our *Henry* had ſignaliz'd his Heroick Valour in Four or Five pitcht Battels, more than a Hundred Bloody Combats, and in Two Hundred Sieges. Before the Death

of *Henry* III. had call'd him to the Crown of *France*, he had defended himſelf againſt Seven Wars, which he concluded happily in Seven Treaties of Peace; and in theſe Wars, at divers times, and in divers places, he has had Four or Five Armies upon him, having no good aſſurance to truſt in but his own proper Vertue to ſupport ſo great a Weight.

From the Age of Fifteen Years, at which time he firſt put on his Arms, he bore them continually to the Age of Forty Five. In all occaſions he was as forward in Danger as any one of his Captains. He was wounded two or three times, but ſlightly. However it was not Raſhneſs, nor only the deſire of Glory that engaged him in ſuch Hazards, but Neceſſity. It con-

concern'd him to ſhew an Example to his Soldiers: The Fortune of *France*, and his own, was reduc'd to that Condition, that Honour oblig'd him either to conquer or die; otherwiſe he had not expoſed himſelf in ſuch ſort as he did: For he was not ignorant that a King, whoſe Affairs are in Peace, ought to preſerve himſelf for the Love of his Subjects, to whom he ows himſelf more than to himſelf.

He was ſo generous as to cauſe *Vitry* the Captain of his Guards to receive the Man who had wounded him at the Battle of *Aumale*. The Mareſchal *d'Eſtrees* being one day with him in his Coach, and his Guard marching by to their Poſt, he ſhewed him the Man, ſaying, *Behold there the Soldier that wounded me at the Battle of* Aumale. Really

ally this was a moſt Heroique Action.

He never feared Death in whatſoever poſture ſhe preſented her ſelf to him, whether in the Field, or in Bed. He was often heard to ſay, That he yielded himſelf with an entire Submiſſion to the Divine Providence, and that he ſhould never have either Fear or Regret, when it ſhould pleaſe God to call him.

He went to a Fight with a Courage truly Martial, and with a brave Reſolution, but without Vanity. After a Victory he expreſs'd leſs Joy, than before the Encounter: For (as he expreſs'd himſelf) he could not rejoyce to ſee ſo many *French-men*, his Subjects, lye dead on the place, and that the Gain which he made from that Action

Action could not be without a Loſs.

He was wondrous active. He was himſelf perſonally in all his Enterpriſes. He apply'd himſelf entirely to what he undertook; and never went about any thing of which he had not a perfect Knowledge, and had fore-ſeen all the means by which he might expect to be ſucceſsful, or obſtructed. He had always an attentive Eye to the Execution of what he commanded, and oftentimes made himſelf one of the Party. Thus he found few Enterpriſes that he did not go through, and few Obſtacles that he did not fore-caſt; in ſuch manner, that it was not without juſt Reaſon that he took for his Device a *Hercules*, the Conquerour of Monſters, with theſe words,

Invia Virtuti nulla eſt via.

He judg'd wonderfully of the Deſigns of his Enemies; and often foreſeeing what they would undertake, he gave out ſuch Orders as ſecur'd his Army, and cauſed the greateſt of his Captains to ſay, That they were beholden to him for their ſafety, and that he, having a Soul more elevated, ſaw further than any of them.

His Promptitude was no leſs than his Judgment. The Duke of *Parma* having obſerv'd with what celerity he acted, ſaid of him, That other Generals made War like Lyons and Wild Boars, Beaſts of the Earth, but the King like a Flying Eagle. He was continually on Horſeback, which was the occaſion that they ſaid of him, that he wore out more Boots than Shooes, and

and that he was leſs time in Bed than the Duke of *Mayenne* at Table.

He uſed to ſay, That the great Feaſters and the great Sleepers were not capable of any great Action: And that a Soul, which ſleeping and eating had overwhelm'd in a Maſs of Fat, could not have any noble and generous Motions. If he loved Feaſts and good Cheer, it was not for filling his Belly, but only for the refreſhing his Spirit, and rejoycing himſelf.

He was no Bigot, but truly pious and Chriſtian. He had very good Sentiments of the Majeſty and infinite Goodneſs of God. It was his Saying, That he trembled with Fear, and that he became leſs than an Atome, when he beheld

held himſelf in the Preſence of ſuch an Almighty Power, who has raiſed all things from nothing, and who could reduce them again to the ſame Original, by withdrawing his Almighty Hand: But that he felt himſelf tranſported with unutterable Joy, when he contemplates, that his Sovereign Goodneſs protects all Men under his Wings, as his Children; and more eſpecially Kings, to whom he communicates his Power of doing good to other Men.

After his Converſion, he had always a very great reſpect for the Holy See, and ſhewed himſelf its Defender with no leſs Zeal than his Anceſtors: And alſo expreſt a ſtrong and lively Faith for the Reality of Chriſt's Body in the Euchariſt.

Paſ-

Paſſing one Day in a Street near the *Louvre*, he met a Prieſt carrying the Holy Sacrament; He caſt himſelf immediately upon his Knees, and adored with mighty reſpect. The Duke of *Sully*, a *Hugnenot*, who was then with him, demanded, *Sir, Is it poſſible that you can believe in this after the things which I have ſeen?* The King anſwered, *Yes, by the Living God, I believe; and he muſt be a Mad-man who believes not: I would willingly loſe a Finger, that you alſo believed as I do.*

He alſo employed all Gentle Means to draw along with him all his Subjects into the Boſom of the Church, in ſuch ſort, as he was the cauſe of bringing in of more than Threeſcore Thouſand Souls.

But

But he would never uſe any Violence for this end, as the Leaguers deſired; nay, he deſpiſed thoſe who became Converts for any temporal Intereſt.

When he prayed, he kneel'd upon both Knees, his Hands joyned, and his Eyes lift up to Heaven; his Prayers were not long, but fervent: Through the whole Courſe of his Life he never undertook any thing, but firſt he implored the Aſſiſtance of God, and committed the event into his hands. It is but a few days ſince I was informed by a Perſon of great Quality, who did uſually accompany the King in his Huntings, that he never diſlodged a Deer, but that he put off his Hat, and made the Sign of the Croſs, and then ſet Spurs to his Horſe, and away after the Chaſe.

He

He had read and ſtudied the Holy Scriptures, and took great delight to hear them explained; and would often in his Diſcourſe bring Examples from thence.

While he was yet a *Huguenot*, he had an Honour for the Prelates and Eccleſiaſtics, tho they were his ſevereſt Perſecutors; and that the moſt of them, inſtead of reducing him by fair means into the Sheep-fold, did what poſſibly they could to expel him ſtill further, and ſhut the Gate againſt him.

He re-eſtabliſht the exerciſe of the Catholique Religion in more than three hundred Cities and Towns, where it had not been ſuffer'd of Thirty years before. What ſhall I ſay of ſo many Churches which he

he Re-built, and of ſo many Hoſpitals which he Founded? among others that of S. *Lewis* near *Paris*, for thoſe who have the Plague, one of the moſt Beautiful Structures that adorn that great City; and that of the Brothers *de la Charitie* in the *Fauxbourg St. Germain*; It was his Credit that preſerved the Holy Sepulchre of Chriſt in *Jeruſalem*, which the *Turks* were about to demoliſh, and cauſed the *Cordeliers*, who were the Guardians of that place, to be releaſed, whom the *Barbarians* had put in Irons; and obtain'd the *Grand Seigniors* permiſſion to build a Houſe for the Fathers Jeſuits in the Suburbs of *Conſtantinople*.

Homer calls Juſtice one of the Counſellors of *Jupiter*. One may ſay more truly that ſhe was ſo to *Henry*

Henry the Great. If we may believe his greateſt Confident, he did often proteſt both in Public and Private, that he did not at all deſire the Goods of others unjuſtly; that he ſought nothing but his own; and that God had given him a Kingdom great enough for his ſatisfaction, were it not that his Providence did permit ſomething elſe. We may alſo perceive plainly, that in the great deſign which he had to divide Chriſtianity into Fifteen Dominions, he took not one Foot of Land to himſelf; ſo far did he renounce his juſt Pretenſions to the Kingdom of *Navarre*.

Never was Prince more punctual than he in the Payment of his Debts. We need but ſee his Letters to the Duke of *Sully* his Surin-

intendant, in which he often commanded him to pay even what he loſt at play.

One of the Projects which he endeavour'd with the greateſt Ardour to effect, was the retrenching the exorbitant length, and vexatious Tricks of the Proceedings at Law; almoſt every time that his Chancellour, and *Achilles de Harlay*, his firſt Preſident, came to wait on him, he would ſtill conjure them to find out ſome means, whereby his People might not be any longer tormented by this Inkhorn War, ſometimes more ruinous than that of two Armies.

He could not ſee without averſion, Prelates of an ill Life, and corrupt Judges. He uſed to ſay of the firſt, I would willingly do what

what they Preach, but they little think that I know what they themſelves are. And of the other, I cannot comprehend how People ſhould be ſo wicked, as to judge againſt their Knowledge and Conſcience.

He had always an open Ear for the Party accuſed. He never ſuffer'd himſelf to be engaged with prejudice, nor ever judged of any perſon before he was throughly inform'd. Thus honeſt men had always the greateſt advantage with him.

He ſaid, That to reign well, a King ſhould not do all that he can do. A Sentiment very like that of the Great Emperour *Juſtinian*, Recorded in theſe words, Truly Royal, and Worthy to be Writ in

Letter

Letters of Gold, *Digna Vox eſt Majeſtate Regnantis, Subditum ſe legibus profiteri.*

You may ſee here the reaſon why this wiſe King did not think it any diminution of his Authority to hear the Remonſtrances of his Subjects, and his Courts of Juſtice. He debated their Reaſons with themſelves, and with his Council, and ſometimes thought it honourable to change his Reſolutions when he perceived it any way for the better, or where, poſſibly, he had been deceived, knowing well, that there is no Man in the World ſo intelligent, and of ſo clear a Judgment, but that he may fail through Paſſion or Ignorance. But when he found, that the motives which he had to order any thing, were more prevalent and juſt than the

the others, he would be obey'd ſtrictly ; and uſed to ſay to his Sovereign Courts, that his own Intelligence and Experience could not ſuffer their Contradictions.

He ſaid ſometimes, that God did him the favour in his Old Age to let him go twice or thrice a Week to the Parliament, and to the Chamber of Accounts, as the good King *Lewis* XII uſed to do; There to ſhorten Proceedings, and to put his Revenue in ſuch good order, that in the future it might not be Waſted. Such ought to be his latter Walks.

He was eaſily induced to grant his Pardons, where the Offence was not horrible; for in ſuch caſes he ſtood firm to the utmoſt Severity.

Thus

Thus at one time he anſwer'd a perſon who begg'd the Abolition of an exceſs committed upon ſome Officers of Juſtice; *I have but two Eyes and two Feet; in what then do I differ from the reſt of my Subjects, if I have not the power of Juſtice in my Diſpoſal?*

Yet at another time he told a Perſon of Quality, who beſought him for a Pardon for his Nephew, who had kill'd a Man; I am ſorry that I cannot grant your Requeſt; it becomes you to behave your ſelf like an Unkle, and me, as a King; I excuſe your Petition, do you excuſe my Denyal.

He did paſſionately affect Glory and Reputation, as all great Souls have done, and was extream

ſen-

ſenſible both of the Good and Bad which People ſaid of him. But he could not reliſh thoſe Praiſes which were not cordial; and was not at all pleaſed to be praiſed to his Face, nor by ſuch People who were not praiſe-worthy themſelves. For this Reaſon, altho he eſteemed thoſe whom he thought good Hiſtorians, taking delight to diſcourſe with them, and inform 'em of what he had done, allowing them great Penſions; yet did he deſpiſe all little Scriblers who were uncapable to eternize his Name. In this he was like *Alexander* the Great, who forbid all Painters to attempt his Picture, but only *Apelles*, whoſe Pencil might in ſome ſort equal his own Renown.

He did him a great Diſpleaſure who concealed the Truth from him;

Thus at one time he anſwer'd a perſon who begg'd the Abolition of an exceſs committed upon ſome Officers of Juſtice; *I have but two Eyes and two Feet; in what then do I differ from the reſt of my Subjects, if I have not the power of Juſtice in my Diſpoſal?*

Yet at another time he told a Perſon of Quality, who beſought him for a Pardon for his Nephew, who had kill'd a Man; I am ſorry that I cannot grant your Requeſt; it becomes you to behave your ſelf like an Unkle, and me, as a King; I excuſe your Petition, do you excuſe my Denyal.

He did paſſionately affect Glory and Reputation, as all great Souls have done, and was extream

ſen-

ſenſible both of the Good and Bad which People ſaid of him. But he could not reliſh thoſe Praiſes which were not cordial; and was not at all pleaſed to be praiſed to his Face, nor by ſuch People who were not praiſe-worthy themſelves. For this Reaſon, altho he eſteemed thoſe whom he thought good Hiſtorians, taking delight to diſcourſe with them, and inform 'em of what he had done, allowing them great Penſions; yet did he deſpiſe all little Scriblers who were uncapable to eternize his Name. In this he was like *Alexander* the Great, who forbid all Painters to attempt his Picture, but only *Apelles*, whoſe Pencil might in ſome ſort equal his own Renown.

He did him a great Diſpleaſure who concealed the Truth from him;

him; he desir'd to know the Truth in all things: But above all, none could oblige him more, than to let him know what People said of him; for he desir'd to know his own Faults, that so he might reform them; however, he was not pleased that any should tell him of these matters otherwise than in private. But so, he received their Advice kindly; he would thank them, and encourage such who had taken that Liberty to continue it upon the like occasions. This is the only way by which a Prince can make himself perfect, know all things, and never be deceived.

Never was any Prince a more Religious Observer of his Faith and Promise, than he. According to that excellent Saying of King

King *John*, That if Faith were loſt in the World, ſhe ought to be ſought for, and found in the Mouth of Kings. Of this we have obſerv'd many Examples in his Life: Among others, that concerning the Duke of *Savoy*: But in regard this was wonderfully brave; it will be good to inſert here what hath been already writ by *D'Aubigné*, a Perſon the more credible in this, in regard he hath not bin over favourable to this Prince in other matters:

Two Ancient Counſellors of State, ſays he, *gave him ſtrange Advice, which was to detain the Duke, and break that ſafe Conduct which he had given him, whom they accuſed of having often broke his Agreements, when to his Advantage: By this means*, ſay they, *the King may recover the Marquiſat of* Saluces.

ſave much Time and Treaſure, and the Lives of many French Soldiers. But the King anſwered, *I brought this Principle into the World with me, and I have learnt it from thoſe who nurſed me, that the Obſervation of my Faith is of greater Advantage than any thing that Perfidy can promiſe. I have the Example of King* Francis, *who might by Treachery have kept a greater Prize, I mean* Charles V. *but would not. If the Duke of* Savoy *hath violated his Promiſe, yet the imitation of anothers Fault is a Crime, and the beſt uſe that a King can make of the Perfidy of his Enemies, is to advance thereby the Luſtre and Value of his own Faith and Integrity.* Where can any Man find a better Leſſon, and more generous Sentiments?

Tho

Tho he loved Diſcourſe, and underſtood Railery as well as any Gentleman of his Court, yet he hated all Detractors and Detractions; and if at any time he ſpoke ill of any Man, it was certainly of ſuch an one who was notoriouſly known to be a Bad Man; and for ſuch he thought it a piece of Juſtice to decry them, and diſcover to the whole World what ſort of People they were. Witneſs what he ſaid to *Biron* concerning *Laffin*; His faithful Servants had always this Advantage, that the ill Offices of ſuch Men could never make any impreſſion againſt them in his Mind. Without ſuch a Judgment in a Prince, things would go very ill at Court; and it would be impoſſible for honeſt Men to defend themſelves from Paraſites and Knaves.

He did infinitely favour his Nobility and Gentry, and held it a great Glory to be the Head of that illuſtrious Body. When he ſpoke of the ſeveral Bleſſings which God had beſtowed upon him, he eſteemed it above all, that he had a Train of Four Thouſand Gentlemen to attend him, able to encounter the greateſt Army that could be rais'd againſt him. A *Spaniſh* Ambaſſador did once acknowledge to him, That he was ſurprized to ſee what a number of Gentlemen were continually about him, and did even crowd him up: The King anſwered, *If you had but ſeen me in a Fight, they crowd me up then much more.*

He behaved himſelf to the Courtiers with great Familiarity, and

and desired that they might use the same to him, provided they did not lose the respect which was due to his Person; and if any was wanting in that, he was assuredly made sensible of his Fault.

Some there are who would insinuate, that he did not love Men of Learning, but they are much deceived. He allow'd Pensions to many Scholars, even in *Italy* and *Germany*, and took care himself that they should receive them. The Cardinal *du Perron*, *de Sponde*, *Scaliger*, *Casaubon*, *Fresne*, *Canaye*, and many others have testifyed the esteem which he had for Learning.

'Tis also a great Error to believe that he was altogether unlearned himself. It is true, he was not ex-

treamly knowing; but it is as true, that he was not ignorant in any hing that was neceſſary for a King to know. He underſtood a little *Latin*. He had much ſtudyed Hiſtory, as well that of *France*, as the *Greek* and *Roman*, and the Hiſtory of the Bible. He knew as well the Theory as Practice of the Politicks, Moralality, and OEconomicks. He learnt the Art Military from the Books of that Subject, at the ſame time when he exercis'd the Practice. And he had by heart many excellent Sentences taken from Ancient Authors, which he uſed to apply ſo very pertinently, that his Teachers were aſtoniſht. He reſolved at his return from *Germany* to reform the Univerſity of *Paris*, and to found there four or five Colleges to teach freely, and among the reſt, one where there

ſhould

ſhould be a Revenue for the Educating of Three Hundred Gentlemen, without the leaſt Expence to their Parents.

He was not, indeed, liberal even to profuſeneſs, as the Princes of the Houſe of *Valois* had been before him. But if he was ſparing in his Expences, it was becauſe he would ſpare the Subſtance of his poor People; and that he thought it not juſt to vex whole Provinces to enrich particular Perſons. After all he was ſo juſt, and payed ſo well, that none could ever ſay that he retain'd the Sallery or Reward of thoſe who had ſerved him. He gave away every year in good Silver, not in Bills and Papers, above Three Millions of Livers, which he beſtowed and diſtributed among a great number of People. Was not

this very much for thoſe times?

He was at ſome times haſty and paſſionate to his beſt Servants, but it paſs'd over in a moment; and he was not aſhamed, if they were Perſons of Quality and Merit, to make them his Excuſe. You may remember what he did on this occaſion to *Theodoric de Schomberg* at the Battel of *Yury*.

An eaſie Freedom, Truſt, and Facility of Converſation was natural to him. In the time of War he hath been ſeen to make himſelf a Camrade to Common Soldiers, to ſit down at the *Corps de Gard*, and lay himſelf upon a Mattreſs, to hold in one hand a piece of Camp-Biſket, which he would eat, while with a Coal in the other he would draw out and deſign a Camp and Trench-

es

es. He would himſelf take a Pick-ax, and dig, to encourage the Soldiers to work. He would comfort poor People during the War, and convince them, that it was not he, but the League that was the cauſe of all their Miſeries.

Afterwards, in the time of Peace, he would make himſelf familiar with the moſt inferiour Perſons: He would ſuddenly ſlip away from his Company, and mingle himſelf (unknown) among Country People, and Tradeſmen in Inns, to whom he would put a hundred Queſtions to ſift out of them that which he knew none was bold enough to tell him bare-fac'd, and to diſcover the Oppreſſions which they lay under, whether it were from the Violence of Gentlemen, the Extortions of the Officers of

his Revenues and Taxes, or the corrupt Decrees of wicked Judges. When he had learnt from them what he ſought for, he would return again to his Courtiers, who were ſometimes not a little troubled in his Abſence to know what was become of him.

It was upon one of theſe occaſions, that an inferiour Tradeſman, but a Man of Good Senſe, convinced him, that the Paulete, or Annual Right, was an Invention highly prejudicial both to King and People. Another time being in an Inn at *Milly* in *Guſtinois*, and having put certain people there into a Diſcourſe of his Life, there was one who ſaid a thouſand good things of him, but concluded thus, He loves Women too much, God puniſhes Adulterers, it is to be feared

feared that in the end he will not let it paſs, having endured ſo long. Theſe Words ſunk ſo deep in his Heart, that he confeſs'd never any Preacher toucht him ſo ſenſibly.

Another time being extream hungry in hunting, he came to an Inn on the High-way, and ſet himſelf down at Table with a Company of Tradeſmen; where having dined, they began to talk of him, (they knew him not, for his Apparel was always plain.) A certain Fellow that dealt in Hogs cry'd, *Never ſpeak of that, the Cask will always ſmell of the Herring.* A while after the King ſtanding at the Window, ſaw ſeveral Lords who rode about to find him; theſe ſeeing the King, came up preſently to the Chamber: The Hog-Merchant hearing them call him

Sire

Sire, and your Majeſty, without doubt was ſufficiently aſtoniſht, and wiſht heartily that he had never ſpoke thoſe fooliſh Words. But the King ſtepping from the place where he ſtood, ſtroke him gently on the Arm, ſaying, *Honeſt Man, the Cask will always ſmell of the Herring; but this ought to be applyed to you, and not to me: I am, I praiſe God, a good Catholick, but you keep ſtill the old Leaven of the League.*

In what Terms ought we to ſpeak of his good Humour and Clemency, to expreſs them worthily? One may ſay that he was all Heart, and that he had no Gall. Of ſo many Conſpirators that did their endeavour to embroyl the Kingdom, 'tis obſerved, that he never Executed any but the Mareſchal *de Biron*, to whom, before he

he delivered him over to Juſtice, he offer'd his pardon, three ſeveral times, in caſe he would but acknowledge his Offence.

In all his Wars, when he ſaw his Enemies give Ground, and juſt put to the Rout, did he not uſe to ride up to the Head of his Bataillions, crying, *Save the French, Quarter to the French.* In time of Peace he always preſerved his Hands clean from the Bloud of his Subjects; although in his Wars, he never return'd from a Fight with his Sword unſtain'd in the Bloud of his Enemies.

Like a good Shepherd, who endeavours to Cure thoſe of his Flock that are infected, rather than cut their Throats. He uſed all patience, obliging Actions, and

Ad-

Addreſs, to recover thoſe whom the Faction had infected. He diſſembled the knowledg of their ill Will, and in ſpite of their Endeavours he hindred them from doing Evil, and converted them to good. *A wiſe King*, ſaid he, *is like an able Apothecary, who of the worſt of Poyſons compoſes excellent Antidotes, and of Vipers makes Treacle.*

Above all theſe excellent Qualities, we ought to place the unſpeakable Love and Tenderneſs which he had for his People. He affected nothing more paſſionately than to pleaſure them, and to make them live at peace and eaſe. To this purpoſe was his moſt ordinary Diſcourſe. We may ſee an infinite number of his Letters to the Governours of Provinces, to his

his Sur-intendants, and to his Parliaments, containing these Expressions, *Take Care of my People, they are my Children, God has given them to my Care, and I am responsible*; and such like Words, full of Ardour, and a most cordial and paternal Goodness.

When the Duke of *Savoy* came to *Paris*, the King took him one day to see 'em play at Tennis, in the *Fauxbourg St. Germain*; after the Sport was over, as they were standing together at the Window that open'd to the Street; the Duke seeing a mighty Concourse of people, told him, He could never sufficiently admire the Beauty and Opulence of *France*, and askt his Majesty what the Revenue might be worth to him. This Prince generous and ready in his Repartees, answered, *It is worth what I please.* The Duke finding

finding this Anſwer evaſive, preſt him to tell him preciſely what *France* yielded him. The King replyed, *Yes indeed, what I pleaſe; for having the Heart of my People, I have all that I deſire: And if God gives me but Life, I will cauſe that there ſhall not be a Labourer in my Kingdom, but he ſhall be able, if he pleaſes, to have a Hen in his Pot every day.* Adding, *And if they have not ſo at preſent, it is becauſe I am forced to maintain ſo many Soldiers to reduce all thoſe to reaſon, who would choak my Authority.* The Duke replyed not a word more, but remain'd ſatisfy'd with the Anſwer.

Certain Troops that he ſent into *Germany*, having committed ſome Diſorders in *Champagne*, and plundered ſome of the Peaſant's Houſes, he told the Captains that remain'd

main'd behind in *Paris: Depart in ſpeed, and take Orders about this buſineſs, or you ſhall anſwer for it. What! if they ruine my People that nouriſh me, who ſhall maintain the Charges of the Government; and who ſhall pay your Penſions, Gentlemen? Living God! He that takes from my People, takes from me.*

The Inhabitants of the *Vally* which runs along the River *Loire*, having been great Sufferers by the overflowing of that River, beſought to be eaſed of the Taxes, and to that purpoſe writ to the Duke of *Sully*, Sur-intendant of the *Finances*, who preſently made their Requeſt known to the King by Letter, who anſwer'd in theſe pathetical Expreſſions; *As to that about the great Flouds, God has given me my Subjects to preſerve them as my Chil-*

Children; Let my Council treat them with Charity; Alms are moſt pleaſing to God, eſpecially upon this occaſion: I have a Tender Conſcience; let them then have all the Aſſiſtance that you think I can afford them. After this can we wonder if this Prince was adored by all the World?

The beſt Mark of the Goodneſs of a Sovereign Prince, and the ſtreight Band which ought to be always between him and his Subjects, is, the Care which he hath to communicate to them his own Joys, and the part which they take in thoſe Joys, not only by outward appearances, which are extreamly deceitful, and which they afford as well to bad as good Princes; but alſo by the inward motions, and by the Sentiments of the Heart.

From

From the first entry that this true Father of the *French* made into *Paris*, and when his Goodness began to be known there, all the Inhabitants of that little Word were always concern'd for whatever happen'd to him, and were as much affected with it, as if it had happened to themselves: They rejoyced at his Contentments, and sorrowed at his Displeasure. Both the times he was sick, it seemed as if the people of that Great City had been in a Fever: On the contrary, he was no sooner well again, but his Health became theirs, and they believed that the Health of the Kingdom, and that of their Prince was the same thing. In like manner, when God had sent him any cause of Joy, he desir'd that they might partake of it; and to

that

that purpoſe he would make it known to them in the kindeſt manner imaginable. Thus when Heaven had given him a *Dauphin*, he cauſed him to be carry'd thorough the Streets in an open Cradle, that the People might behold him at their eaſe, and enjoy the pleaſure of the ſight of that Bleſſing which they had ſo long deſired for the love of the Father.

I will here alſo obſerve ſome of his memorable Sayings, ſome of which diſcover the Sentiments, and very bottom of his Soul, as others the quickneſs of his Wit.

At ſuch times as he was taken up in preſſing Affairs, ſo that he could not aſſiſt at Maſs, (I mean upon the Worky-days, for upon Holy-days and Sundays he never fail'd)

He

he uſed, by way of excuſe, to ſay to the Prelates, who were then at Court; *When I am employed for the Publick, methinks I leave God for God himſelf.*

Sometimes he uſed to ſay to his Confidents, and moſt intimate of his Servants, *The French do not know me ſufficiently; they will know better, when they have loſt me, what I am worth.* Then lifting up his Eyes to Heaven, *Lord, I am ready to depart this World when you pleaſe, but what will become of this poor People?*

When any adviſed him to be more careful of the preſervation of his Perſon than he uſed to be, and not to go ſo often alone, or ſo ſlenderly accompanyed, as his cuſtom was, he would anſwer, *Fear ought not to be admitted into a Royal Breaſt:*

Breaſt: He that fears Death, will never attempt any thing upon me; and he that deſpiſes his own Life, may be always Maſter of mine, in ſpight of a thouſand Guards. I commit my ſelf to God when I riſe, and when I lie down, I am in his Hands; after all, I live in ſuch a manner, that I ought not to diſtruſt; it belongs to Tyrants to ſtand continually in Fear.

The Duke of *Orleans*, his ſecond Son, being extream ſick, and at the point of Death, he declared, That if he ſhould die, he would not have any go about to comfort him, for he had entirely reſign'd himſelf to the Will of God.

Within two or three years after his coming to *Paris*, all the Suburbs, which were old ruinous Houſes,

ſes, were repaired; and the particular and publick Buildings, which he rais'd in that great City, made it become more Beautiful than ever. The Spaniſh Ambaſſadors that came thither to ſwear the Treaty of *Vervins*, were aſtoniſhed to behold it in ſo good a Condition, and ſo different from what it was in the War, inſomuch, that they told him one day, *Sir, Here's a City mightily chang'd from what it was when we ſaw it laſt. Do not admire at that,* (ſaid he) *when the Maſter is not at home, all is in diſorder; but when he returns to his Houſe, his Preſence becomes its Ornament, and all things there feel the Advantage.*

He was in very great ſtreights at the beginning of his Reign, in ſuch manner, that he was heard to ſay,

That

That he ſeemed once a King without a Kingdom, a Husband without a Wife, and a Warriour without Mony: But ſince that God had ſhewn him ſo great Bleſſings, as to give him his Arſenal, he might boaſt that he had there wherewith to Arm Fifty Thouſand Men with all ſorts of Munition, and in the Baſtile (which is near the other) *wherewith to pay them for three Years.*

He ſaid, That he had croſt the Imaginations of three ſorts of People; The *Huguenots*, who thought he would be always of their Religion: The *Leaguers*, who hoped he would not ſuffer himſelf to be converted: And the third Party, who believed he would never be married to a ſecond Wife: *I have deceived them all three*, ſaid he, *I have left the* Huguenot *Opinions, I*

am

am become a good Catholique, I am married again, and I have Children that ſhall ſucceed me, if God pleaſes.

He ſaid alſo, *That when he firſt came to the Crown, he found three Parties; that he had united all three into one, without any Terms of diſtinction; that he was the King of theſe, as well as thoſe; that he believed them all equally affected to his Service, but that it belonged to him to make the Difference, and to chuſe thoſe that he thought moſt capable.*

Nereſtan, a very gallant Gentleman, having raiſed him a Regiment, and as he proteſted that he deſired no recompenſe, but only the Glory to ſerve him: The King Replyed, *Good Subjects ought to ſpeak as you do; they ought to forget*

 their

their Services, but it belongs to the Prince to remember them; and if he desires that they should continue faithful, he ought to be just and acknowledging.

The *Huguenots* requiring of him some places of security, he told them, *I am the only Security of my Subjects, I never yet broke my Faith with any.* And when they replyed, *That King* Henry III. *had given them such. The Times then,* said he, *were such, that made him fear you, and not love you; but as for me, I love you, and fear you not.* Some have made him give the same Answer to other Persons.

They told him one Day of a certain Captain, who had been of the League, and was really a very gallant Man; but tho he had been par-

pardoned by him, and had obtained from his Favour many other Benefits, yet for all this he loved him not at all; *I will*, said the King, *do him so many good Offices, that I will force him to love me whether he will or no.* 'Twas thus that this Prince used to gain back the greatest Revolters. And he was used to say to those who admired at such Proceedings, *That a Man catches more Flies with one spoonful of Honey, than twenty Tun of Vineger.*

But as Policy obliged him to do thus to those who loved him not, so his Generosity caused him always to grant an easie Pardon to those who humbly sought it by Submission. And he had often that excellent Verse of *Virgil* in his Mouth:

Parcere Subjectis, & Debellare Superbos.

He jeer'd thoſe extremely who paſs the Bounds of their Profeſſion, and meddle with thoſe things that do not belong to their Science. A Biſhop one Day diſcourſing of Martial Affairs very ill-favouredly, he turn'd from the Cock to the Aſs, as the Saying is, and askt him, *To what Saint does the Office of that day belong in your Breviary?*

At another time his own Taylor having printed a little Book of certain Orders, which he thought neceſſary for the Public Good, and preſenting it to the King, he took it, laughing, and having run over ſome Pages, he called to one of his *Valets de Chambre*; Go, ſays he, *fetch hether my Chancellor, to make me a new Suit, ſince you ſee here my Taylor has undertook to make Orders for Government.*

A Gentleman of *Provence* having purchaſed at a dear Rate a Preſidents place, for which he was fain to borrow Mony; being come to wait upon the King, he ſaid ſoftly to a Lord that was near him, *Behold here a good Judge; I doubt not but he will diſcharge the Duty that he owes very honeſtly, in a ſmall time.*

A Famous Phyſician being converted from *Huguenotiſm* to the Catholique Religion, he ſaid to *Sully, My Friend, your Religion is deſperately ſick, the Phyſicians have given it over.*

The *Huguenots* of *Poictou* and *Xaintonge*, having ſent to him certain Deputies to requeſt ſome Succours, ſoon after his Converſion, he bid them, *Apply your ſelves to my*

Siſter, your Government is now fallen to Diſtaff; that Princeſs remaining ſtill a *Huguenot.*

The Queen making a Ball in the firſt Year after her Marriage, for which ſhe made choice of Fifteen of the moſt Beautiful and beſt qualified Ladies of the Court, he ſaid thus to the Nuncio, *Sir, I never beheld a more Beautiful Squadron, nor in all my Wars one more dangerous than this.*

A certain Lord, who had a long time ſtood Neuter during the troubles, and took part with neither ſide, coming to him one time into the Room where he was playing at Cards, he call'd to him thus: *Come, Sir, you are welcom, if we win, you ſhall be on our ſide.*

A Lady of Condition, but very old and dry, being come to a Court-Ball, in a green Dreſs, he told her merrily, *That he was much obliged to her, for having reconciled Verdure and Drineſs to honour the Company.*

A Spaniſh Embaſſador ſaying by way of Menace, that the King his Maſter would maintain ſuch an Action at the Head of an Hundred Thouſand Men; He replyed angerly, *You deceive your ſelf, they are not Men in* Spain, *but Shadows.*

Once, when the *Prevoſt de Merchands*, and the *Eſchevins* came to demand of him his permiſſion for the raiſing a ſmall Impoſition upon the Water-pipes in *Paris*, towards the defraying the Expences of the

En-

Entertainment of Forty *Swisse* Deputies lately arrived there for the renewing the Allyance, he answered, *Find some other expedient, it belongs only to our Lord to change Water into Wine.*

Behold here a small part of the renowned Actions, and memorable Sayings of *Henry the Great*. There is an infinite number of others which are graved in immortal Characters in the Hearts of all good *French-men*, who pass them from Father to Son, through all Posterity, to serve for a Model to Sovereign Princes, who aim (as they ought) to reign happily, and measure their Power by the Rules of Goodness and Justice.

FINIS.

BRITISH MUSEUM 14 FEB 87